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Revelation as a universal philosophical problem

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Abstract

We have tried to obtain as much information as possible about the revelation and its mechanism of coming to man, and the way man accepts it, from the "memories" that have come to us from the Prophet, that is, from the hadiths.[2]. According to linguists, it is a secret word, a quick expression of a thought, a sign, etc. The explanation of this word varies according to theologians.[3]Of course, the views we care about are the thoughts and ideas of philosophers who have penetrated to the essence of the revelation on the subject.

Keywords; revalation, philosophy, East philosophy, moral purity

Introduction:

Researcher and scholar M. Demirci says the following about the nature of revelation: "It is possible to grasp the essence of revelation by knowing its inner face, that is, what it is. In general, this depends on understanding issues such as how the eternal speech derived from the absolute being was conveyed to the prophets to whom the revelation was addressed."[4]" Revelation is a type of esoteric knowledge. So who owns this type of knowledge and is its acquisition dependent on human will? After a brief explanation, let's look at the people responsible for revelation and the

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[2]Tümer G., Küchük A. History of Religions. 3rd edition, Ankara: 1997, p.162
[3]Şentürk L., Yazıcı S., Islamic science and history. 9th edition, Ankara: Presidency of Religious Affairs Publications, 2003, p. 38
[4]Demirchi MM. Interpretation Method. 3rd Edition, Istanbul: M.Ü. Faculty of Theology Publications, 2003, p. 54

identity of the prophets. During the monograph, it became clear that there are many different views among theologians and philosophers on whether the divine will or human desire plays the main role in deeming a person worthy of prophethood. There are two main views.

1. The most important factor that plays a role in a person's elevation to the rank of prophethood and in his ability to receive revelation is his personality. As for his superior personality, we can list the following qualities:

a) To have moral purity,

b) having high moral values,

c) testing the soul in various ways to develop it,

d) Avoiding material things and their pleasures.

As a result of all this, prophecy comes true according to the will and desire of the person. The source of this view is the philosophical views of the Eastern Peripatetics. They approached this issue from different angles and put forward different positions.

It can be explained that the purpose of the prophecy mentioned here is to receive information - revelation - from God, and that it may not be possible for it to rule over society, change or control the existing structure, or perform miracles outside the laws of nature. The prophetic figure presented by this vision receives information from God, changes and becomes enlightened, whether or not he conveys it to those around him, thanks to his superior imagination.

2. In the second meeting, unlike the first, personal will takes the background. According to this view, a person is chosen and raised to this position not by his own will, but by divine will. This divine will chooses man and raises him to this level thanks to his high morality and enlightenment as a being who stands above nature, has the highest power, is absolutely good and useful, and is capable of creation. However, since divine will has a great role in his reaching this level, the conditions imposed on him by divine will must also be fulfilled. The advocates of the second view have also put forward this view based on the prophetic function, emphasizing that it is in no way possible for this function to be planned by personal will and reason, and that it cannot be fulfilled without divine support. Therefore, according to theologians, the prophet whom the divine will wants to see must enlighten not only himself, but also others and individuals, change the current wrong governance in society, put an end to justified discontent, and fulfill the will of the divine will.

It is clear that there are important differences between the two views. The first view emphasizes personal will and claims that a feature that has nothing to do with human will can be achieved through imagination. Some secular philosophers have also supported this claim and have expressed the opinion that this would be more accurate.

The second view belongs to those who try to prove that revelation occurs outside of human will and does not occur depending on the will and desire of the person. In other words, attaining divine knowledge is not a characteristic specific to all people, but is realized and conveyed to

society through prophets chosen by the divine being at different times. It is understood from here that what is more important for us is not the role that revelation plays in the prophet's process of understanding, but how it has affected the lifestyles of individuals in various societies throughout history by causing changes in their cognitive processes.[5]. The second meeting seems much more logical and complete than the first. The most important event that will constitute evidence for this is the first form of revelation sent down to the Prophet Muhammad. In this example, the angel responding to the Prophet Muhammad saying "Read", the Prophet Muhammad saying that he was illiterate and later the same person saying to those around him "I am the city of knowledge" clearly prove that the Prophet's personality had no role in receiving revelation in accordance with his will and desire.[6]. Although his initial idea was the product of his personal convictions, his later expression was a result of the extraordinary superior skills and abilities bestowed upon him through revelation. The fact that the Prophet Muhammad's first reaction to the revelation was, "I am illiterate," is an indication that he was not prepared to receive revelation in advance and that he had no desire to receive it. It is also incorrect to think that he said this in advance, thinking that revelation could be given to those who could not read and write. Because the event of revelation is not a frequently repeated and familiar event within society.[7]. From this perspective, the only acceptable option is to claim that the Prophet Muhammad had no conscious desire or intention to accept revelation. Whether he was the last prophet or the previous prophets, the fact that he was given prophethood was given priority rather than the fact that he was granted prophethood. The superior morality of Muhammad or anyone else cannot constitute significant evidence that he was a prophet. Of course, it would be appropriate to remember that the Prophet Moses killed people before he became a prophet. Even if a person exhibits superior moral qualities in childhood, this does not mean that he will choose the highest form of government in society in order to encourage those moral behaviors later on. The most important evidence that a person is a prophet is the revelation.

The advocates of the first view, unlike the second view, approach the issue from more rational principles. Since they cannot provide evidence with the power of reason, such as "angels", the revelation, God sending them divine messages, etc., they are in favor of denying everything that is outside their field of knowledge. However, according to philosophers, the essence of the issue is not whether revelation is the word of God, but its importance as a divine address to people in their daily lives and whether revelation expresses pure truth.[8]The clear and unambiguous attitude of religious belief towards this idea is that if people think that only their own thoughts and intellects

[5]Gerald QL Philosophical and ideological approaches to education. Utopia Press. Trans. Nesrin K. Istanbul: 2001, p. 25
[6]Mammadov ZC Philosophical thought in Azerbaijan in the XI-XIII centuries. Baku: Elm, 1978, p. 49
[7]Same work, p. 49
[8] 25 pages. 1973 : Cairo "Comments" made to me, My Son, Abu Sina.

are sufficient for them and if they abandon the paths previously determined and marked by the prophets and follow the tracks of their own abstract minds without receiving any guidance from revelation, then they will never be able to achieve the purpose of creation and go to heaven.[9].

In addition, religious belief emphasizes that people worship on earth, that religion is determined by revelation and its basis is the idea of the unity of God, and that the conflicts and disagreements that arise in religions arise later and are caused by people. From here, according to religious belief, the idea that all revelations, heavenly religions and books, from the first revelation to the last revelation, are sent to the earth from the same source and are based on the same foundation arises. Religious logic defines revelation as the word of God sent to any prophet[10]Religious logic distinguishes revelation from other esoteric knowledge with the following characteristics.

1. Revelation is given only to prophets. Just as other esoteric knowledge is given to prophets, it can also be given to other people. It is not possible to give revelation to others.
2. The Prophet "knows" some words in his heart and mind, and these are certain and clear knowledge. We cannot say the same for others. For example, inspiration is a sudden "insight." It is difficult for anyone other than the Prophet to determine whether this is a word, an idea, or some other form. The Prophet, however, distinguished between revelation and inspiration.
3. The Prophet clearly and explicitly understood that revelation was not the product of his own consciousness and thought, but was sent by God. This is the extraordinary, extraordinary nature of revelation. This feature can also be attributed to other esoteric knowledge. Because the person who receives inspiration also knows that inspiration is not the product of his own consciousness. However, the difference between them is that revelation is of an extraordinary nature.
4. Revelation comes secretly and quickly. It suddenly "fills" the heart of the prophet beyond time and space. The situation is different with other types of esoteric knowledge. The characteristics of acceptance are not definite. Sometimes even the person himself may not be able to distinguish it. Sometimes he thinks that this type of knowledge, which is above the level of consciousness, is unique.
5. It has been accepted and implemented in society with its religious and secular characteristics. This is not possible in dreams or inspiration.
6. Revelation is directed at every aspect of society, planning to change the current social, economic and political situation. Inspiration is directed at a person, his character and characteristics, and is given to change what exists for the better, or is understood as a special gift or

[9]Gerald QL Philosophical and ideological approaches to education. Utopia Press. Trans. Nesrin K. Istanbul: 2001, p. 16

[10] 24 pages. 1973 : Cairo "Comments" made to me, My Son, Abu Sina.

grace of God to that person.

One of the questions that philosophers ponder about revelation is whether it is possible for the human mind to seek and discover what revelation reveals without it. The answer to this question is not simple and concise; however, it can be explained by many intellectual arguments and philosophical evaluations. However, it is also a fact that it is impossible for the human mind to grasp, contemplate, find and discover divine truths from a religious perspective. The possibilities of the mind do not allow this, perhaps this is due to the limited possibilities of the mind. It is also impossible for the mind to always think of the "absolute good". The mind leads people to different paths and directions. If the main path and direction of society are determined by heads of state and great philosophers, it is not possible to believe, based on historical facts, that they will not make decisions that are contrary to humanity and endanger its existence. In this case, "God always chooses people in different parts of the world who receive divine messages and convey them to the nations. The purpose of this is to ensure that life and lifestyle on earth are organized in accordance with divine instructions[11]."

There are many claims and opinions about whether the revelation was received through an intermediary or directly.[12]"Allah speaks to no one except through revelation or from behind a veil, or sends a messenger and reveals what He wills by His permission. Indeed, He is the Mighty, the Wise" [Quran 42:5]. The verse brings up issues that shed light on how revelation is sent and in what forms it comes.

1. Direct revelation without an intermediary – In this case, as we have stated, there is no need for an intermediary. Revelation is sent directly by God to the person chosen to receive it.[13].

2. Direct revelation – What distinguishes this form from the above is the emphasis on the medium of revelation. The Quran describes it as speaking from behind a “curtain.” The addressee is again Allah, while the addressee is the prophet. The addressing entity tells Moses, “I am God from the burning fire.” It is not the fire that speaks the words of Allah to him, but Allah Himself. Here, the fire is merely a means of witnessing the manifestation of the event. Moses does not think of God as being in the form of fire; he knows that matter is subject to God in all its forms. Therefore, he does not think that God will manifest in the form of matter. God says that it is not within the physical or spiritual abilities of man to see God in the person of Moses, and that God cannot appear to him because it is not his “work.”[14].

3. Mediated revelation, revelation through intermediaries – in this third form, God does not speak directly to the prophet. The angel of revelation, the person who brings the prayer, brings

[11]History of Azerbaijan Philosophy, Volume 1. I, Baku: Elm, 2002, 360.
[12]Kulizade ZA. Development patterns of Eastern philosophy in the 13th-16th centuries. and the West-East problem. Baku, Elm, 1983, p. 54
[13]Demirci MM. Interpretation Method. 3rd Edition, Istanbul: M.U. Faculty of Theology Publications, 2003, p. 64
[14]Demirci MM. Interpretation Method. 3rd Edition, Istanbul: M.U. Faculty of Theology Publications, 2003, p. 64

God's commands to the prophet. What we call revelation is mostly in this third form. The Islamic prophet Gabriel named this intermediary, which philosophers call the "active intellect."[15]. Since no one other than the prophet can know the way the revelation came, the excitement and state of the heart at that moment, it is possible to make some assumptions and draw conclusions not by reasoning but by understanding and drawing conclusions from the words of the person who experienced it. "Sometimes the angel appears to me as a voice like the sound of a bell. This is the most difficult for me. After explaining the angel's words, he leaves me. Sometimes the angel appears to me in the form of a man, addresses me and I explain what he said[16]" As can be understood from the words of the Prophet, when the Prophet received revelation, he was in a state of consciousness that kept in his memory what was said to him, understood their essence and acted upon them. Negative characteristics such as impulsiveness and speaking whatever came to his mind cannot be attributed to him.

There are many conflicting views among recent European researchers on whether it was a result of the consciousness of the Prophet Muhammad. In the face of the fact that revelation could not explain his physical and psychological aura, contemporary European researchers tried to explain it through inspiration. As researcher and academic M. Nabi states, "although this word inspiration is used to attribute a psychological meaning to the concept of revelation, it does not contain any psychological elements."[17]. " According to the author, the worships that revelation has placed in society should also be explained briefly. The worships that revelation has made obligatory and necessary have been classified according to two parts:

a) time,

b) space.

These two concepts are closely related. However, although space does not seem to be very important except for the pilgrimage, in all acts of worship, time definitely demands seriousness from the person performing the act. In fact, in some acts of worship, such as "fasting", time has completely replaced space. This also shows that absolute time is more general and more valuable to us than absolute space. This is how we can define the act of worship required by the revelation that underlies all of these and manifests itself in forms unlike any other. It is a set of actions and activities that take people out of their own being and constantly educate and train them as individuals within society, do not separate them from society, and thus prepare them for social services that serve the interests of society but are not similar in form and appearance. As can be understood from here, worship is a series of activities that take people away from being individuals who live and work on their own and direct them to think and direct the good and interests of the

[15]Tabrizi CS Islamic history. Baku: Al-Huda International Publishing House, 2005, 55 p.
[16]History of Azerbaijan Philosophy, Volume 1. I, Baku: Elm, 2002, p.117 .
[17]Hz. M. The Miracle of the Holy Quran. T. E. Göze. Ankara: TDV Publications, 1991, p.87

whole society.[18].

Revelation style. The psychological state that revelation creates in people is also observed with differences and oddities. When we look at the history of revelation, we see that similar situations have occurred in history. For example, those who lived with the prophet during the time when the Islamic revelation came did not oppose the revelation or approach it critically.[19]. It is true that Islam did not spread easily during this period and that the Bedouin Arab society did not accept Islam at first. However, when we look at the issue from the historical perspective of Islam, the fact that people accepted Islam despite the style of revelation is greater than their opposition to it. The logical style and impressiveness of revelation force people to join the ranks of this religion today. Researcher and scholar H. Sabri says: "Islam, which means salvation, prosperity and happiness in its name, is also a religion of guidance and happiness in its preaching. Just as the basic factor in Islam is that man is a pure and holy being, there is also purity of spirit and thought, simplicity of belief, beauty of behavior and morality in the call to Islam.[20]."

We know that thousands of people in Europe convert to Islam every year. Researchers have conducted extensive research on this subject and have concluded that the power of revelation lies precisely in its divine qualities. One of the unique stylistic features of revelation is the language in which it is expressed. Of course, it can be unquestionably accepted that the language of revelation is the language of the prophets who conveyed it and the societies they belonged to. Studies on the language of revelation have shown that although the language of revelation has changed throughout history, the essence of revelation has remained constant and has not undergone any change. The greatest supporter of this claim is revelation itself. The Quran logically argues that the Torah and the Bible that came before it were composed of God's commands and conveyed the same things as the Quran. However, people later changed the revelations in line with their own interests. When we look closely at these changes that people later made, we see that they are different from the style of revelation. It is even noteworthy that some expressions in the written copies of the Bible are directed at people with weak logic. The superior qualities of divine revelation, words that arise from the originality of the language, laconicism, etc., are not felt in the works of revelation that have been distorted. Researchers and scientists believe that there is a special style in the language of revelation. This style establishes such a communication with the reader that the reader cannot forget the impressions he receives from it and falls under the influence of revelation. The poetic, memorable, and quite poignant sentences in the revelation make the reader addicted to revelation. These features are present in the Quran.[21].

[18] Erdoğan M. Revelation – Circumcision for mental balance. Istanbul: MÜİF Foundation Publications, 2001, 315 p.
[19]Hizmetli S. Islamic History. 4th Edition, Ankara: AUİF Publications, 2001, p.199
[20]The same work, p.356
[21]Ahmadi A. “Knowledge and Sufism” // Tawhid. Tehran: Journal of Islamic Thought and Culture, 1984, p. 14

According to European researcher and scientist W. Montgomery, since revelation cannot inform everything that happens on earth, reading and memorizing it would be boring for the reader, and it cannot belong to any science, in which case its scope would be narrowed and it would become a work to be used by a limited number of experts. According to the author, who noted that he encountered an original work of revelation in the Holy Quran, the revelation in the Holy Quran does not tell everything as a collection of information, but information about everything can be found in it.[22]. For this purpose, the author puts forward the "diagrammatic theory of revelation". The essence of this theory is as follows: Any diagram is used to show certain shapes and colors, certain realities. The materials, pictures, drawings, lines, etc. used in the diagram do not actually express the truth, that is, their appearance in reality is different. Diagrams, on the other hand, serve as "hints" about the truth, opening the doors of truth to those who read and understand the revelation. The researcher and scientist indicates how the diagram establishes a trans-informational connection between man and reality and what kind of information it conveys. As an example and to support his claim, he shows the diagrams hanging on the wall in the entrance tunnel of the London Underground, which provide important but not detailed information to passengers. It is possible for a person interested in diagrams to reach important information. However, the red lines marking the underground tunnels are not actually painted red. A similar example can be seen on maps. In the general context of all this, W. Montgomery states the purpose of the expression "the schematic language of revelation" and argues that the language of religion and the method and style that those who speak this language inevitably follow in matters related to religion, regardless of whether they believe in it or not, are schematic.[23].

In the Quran, the word revelation is also used in the sense of the personal use and teaching of the prophet. “This is of the (unknown) news We have revealed to you. You were not with them when they cast their pens into the water, wondering which of them would take Mary under his protection.” [Quran 3:44] According to M. Nabi, such verses carry the feature of unknownness as the most important feature of revelation. According to the researcher and scholar, the narration of the event is "in the form of narrating an unknown, purely mental event or a physical event such as the drawing of pens in all its details, with its disclosure, a definite criterion is set for the distinction between the attention of the Prophet Muhammad, his own personality and the characteristics of his psychology such as his personal thoughts and inspirations, and the thoughts and feelings arising from impersonal revelation."[24]."

The style of revelation is definitely striking with its uniqueness. Considering that the source is Allah, it would not be wrong to claim that the style is also Allah's style. However, a very important

[22]Same work, 1984, p. 14
[23]Montgomery VV Revelation in the Modern World. t.r. Aydın M. Ankara: Hülbe Publications: No. 3, 1982, p. 119
[24]Hz. M. The Miracle of the Holy Qur'an. Tr. E. Göze. Ankara: TDV Publications, 1991, p. 88-89

point needs to be emphasized here: It is necessary to learn God's style of address, that is, the language of revelation, and to better understand the form of address, emphasis, intonation and rhetoric in that language. For this reason, translation options cannot fully reflect the effect of revelation in the language it comes from. Since some words, emphasis and forms of address do not have equivalents in the original language in the translation options, alternatives and similar models in that language are chosen, and as we have stated above, this does not give an original effect. When we look carefully at the language of revelation, we see that even when God speaks of Himself, He frequently uses the form of address "we" when talking about His creations and actions. The address "we" does not indicate that any power other than Allah is a partner in His work. On the contrary, it expresses a very high tone, generosity, nobility and greatness in Arabic. It is stated in various places in the Holy Quran that revelation does not consist of a specific letter and sound system and is generally distant from human speech. [Quran 69/40; 85/21]. For this reason, it can be argued that it is an angel or an active intellect that conveys this to the prophet by "speaking" in a language. The prophet is chosen from among the people to whom he is sent so that his language and style are understandable to that people. "We sent every prophet only in the language of his people, that he might explain to them the verses of Allah." [Quran 14/4]

The purpose of revelation. The purpose of revelation is to enable every person with normal thinking ability to think. Eastern Peripatetics generally adopted the view that the purpose of revelation is to organize society at the highest level, to reestablish human values and to ensure the welfare of people. Of course, the idea of the existence of God should also be added here. Western orientalist W. Montgomery has put forward an original view on this subject. Therefore, the purpose of revelation is to instill in people the idea of true reality in terms of the existence of God, His attributes and the relations between God and man. From this idea of V. Montgomery, it is understood that God's will is to make people aware of His own existence. Revelation not only informs people of God's existence, but also ensures that His attributes are conveyed to society. "Revelation reveals God's goodness and power, His absolute independence in the universe, His control over historical events and what He wants from people and the path they must follow to fulfill these desires. It also states that their successes in this world will be rewarded and those who do not care will be punished[25]. " According to V. Montgomery, the purpose of listing historical events in revelation is not to provide people with scientific information or to introduce them to historical events. Revelation is not a source of information in any particular field, but it is possible to find information and knowledge in all fields of knowledge in this source. Revelation has always confirmed what came before it and has always expressed its purpose in the same way. "And We have sent down the Torah, in which is guidance and light. And the messengers who have submitted to Allah, ... So do not fear people, but fear Me, and do not change My verses for any price, ..." [Quran

[25] Erdoğan M. Vahiy – Circumcision for mental balance. Istanbul: MÜİF Foundation Publications, 2001, p.19

5:44]. The essence of the idea of the indivisibility of revelation is that it forms the basis of all heavenly religions. The universality of revelation is that, despite being revealed to all nations at different times, its unchanging purpose is that it addresses not only one nation but all humanity, including the civilizations that will exist after it. The universality of revelation also means its indivisibility. "Time, space and nationality cannot leave any mark on revelation and cannot claim ownership of it[26]. " The last work of revelation, the Quran, states that it was sent to all times, places and nations after it. At the same time, the Quran does not deny what came before it, on the contrary, it confirms them, states that they are true and that the revelation is completed with them. When the Prophet Muhammad, who came from a simple Arab family and could not read or write, told the stories of the Jewish and Christian prophets before him to the clergy and told them their history, the Jews and Christians were very surprised by this news and asked the Prophet Muhammad who and where he had learned these. The Prophet told them that what they knew was revelation and that they had received it from Allah. They also knew that these narrations bore many similarities to those narrated in the Torah and the Bible, the previous books of revelation. Although the Jews and Christians had difficulty explaining the similarity of these stories to the stories narrated in their own religious books, it became clear to them that their source was Allah.[27].

The idea of unity in revelation.In this sense, revelation has preserved its unity in all religions, preserving its integrity of meaning, richness of style, and high logical emphasis. We know that other revealed books, except the Quran, were later distorted. But at the same time, it is clear from the high intonation in their vocalizations and the originality in their style that they contain the remains of divine knowledge from their original versions. "In this sense of unity, the revelation sent down to Hz. Adam and the Torah, the Bible, and the Quran are essentially no different from each other.[28]" Revelation, in its unity, has always pursued the same goal and carried the same function, namely, the function of education. According to the claim of religious logic, "It is impossible for humanity to grow apart from divine revelation[29]"Since the time of Prophet Abraham, some individuals with irresistible power have begun to address people through revelation, extraordinary, personal and mysterious enlightenment, and absolute truth.

It should also be noted that each heavenly religion has made some additions to the essence of revelation in its own way. For example, the definition and explanation of revelation in Christianity is different from that in Islam.[30]According to Christianity, revelation is "the act of the Spirit of God entering the hearts of the sacred scribes without corrupting their personalities and introducing

[26] Erdoğan M. Vahiy – Circumcision for mental balance. Istanbul: MÜİF Foundation Publications, 2001, p.21
[27] Pazarlı O. Psychology of religion. Istanbul: Remzi Kitabevi, 1968, p. 83
[28] Erdoğan M. Vahiy – Circumcision for mental balance. Istanbul: MÜİF Foundation Publications, 2001, p.22
[29] Same work, p.23
[30]Akseki AH Islam is the religion, belief, worship and moral understanding. Ankara: Nur y., 2003, p.50

them to spiritual truths and unseen messages."[31]" Because the essential essence of revelation in Christianity is that God presents himself to people in the person of his "son" Jesus. One of the changing characteristics of the concept of revelation in Christianity, and the most important one, is that the "word of God" also includes the life, activities and creativity of Jesus. In modern Christianity, various church claims are at the center of the vision of revelation. Among these, the initial view was that Jesus was the "Word of God" in his own person. However, this view is now giving way to another religious understanding, the view that revelation is the activity of God. "Revelation is a form of divine action by which God communicates with people[32]"This definition coincides with one of the Islamic principles: "The principle of the existence of the God-Man relationship in revelation."

Western philosopher S. Thornton also used the term "organism of historical Christianity" in his work to describe the path and development mechanism that Christianity followed until it reached its current mass existence. The philosopher wrote: "The organism of a religion spreads both by increasing the number of its members and by taking control of other aspects of social life, and by expanding the influence of religion beyond the generality defined by its believers."[33]."

The socio-legal significance of revelation

Those who interpret revelation from a legal perspective first of all touch upon the legal dimension of the prohibitions and laws imposed by revelation and aim to reveal the legal importance of these laws that ruled a large empire like the Caliphate for more than the 5th century.

M. Abduh, one of the modernist Islamic scholars, interpreted the revelation in a legal sense and showed that the first revelation defined in a legal sense meant law. The fact that the holy books are a collection of sharia also gave M. Abduh the opportunity to interpret the revelation in a legal sense.

In the history of the modern state model, where religion is kept separate from the state, there have been many cases where religion is considered to be intertwined with the state, and even where the rules of sharia play the role of state law. In a sense, these laws also reveal an organization originating from revelation. The purpose of this word organization is that what is expressed in revelation does not function as a part of social life, but as a set of rules that can be applied to people of all classes, regardless of the demographic structure of society. The general nature of revelation does not even allow it to be limited to the socio-economic structure that prevails in society at any given time.

The general structure of society is structured in such a way that people have their own unchangeable qualities and characteristics, regardless of the situation and conditions they live in,

[31]Same work, p.20
[32]Montgomery VV Revelation in the Modern World. t.r. Aydın M. Ankara: Hülbe Publications: No. 3, 1982, p. 24
[33]Montgomery VV Revelation in the Modern World. t.r. Aydın M. Ankara: Hülbe Publications: No. 3, 1982, p.27

and neither the political system nor economic relations have any effect on them.[34].For example, the moral qualities that idealize social life are immutable, or the burying of female children alive, the blood feuds that were typical of medieval Arab society, or the interest and usury that form the basis of banking transactions in our modern world, were considered unacceptable by society and were categorically rejected by the revelation. It should also be noted that the revelation did not always come with a mission of prohibition and did not create a prohibitive image in the eyes of people. If it were, it would create a feeling of disgust in people towards itself, which would be contrary to its nature.

The social value of revelation. According to Bergson, religion is the most important bond that holds humanity together.[35]. There are important values that people in society adopt and become a fundamental part of their lives in the social sphere. Perhaps the most important of these values is religion and religious values. As philosopher and scientist T. Mengüşoğlu stated, "Man not only attributes value and meaning to his life, but also gains value in some way in all his works and the results and successes of these works."[36]" Revelation, as a religious element, not only gives meaning to the lives of the people who make up a society, but also affects their lifestyles and directs them in various directions. Since the prophets, who are the messengers of revelation, are tasked with changing the existing social structure that is unjust, violates people's rights and freedoms, and is against moral principles in the societies to which they are sent, their effects are felt in society at that moment. When the prophets first received revelation, they did not set themselves the goal of taking over the state and establishing prevailing laws.[37]. Their basic role in society is to spread what is right. For this, they set themselves the goal not of seizing power, but of radically changing people's wrong ways of thinking and enlightening them with the basic ideas of the new religion. In other words, "the duty of the prophet is not to be a watchman, to be someone's lawyer, or to interfere in others' affairs, but only to convey the revelation and to follow it. In other words, the revelation only asks the prophet to convey the truth and forbids people from being forced to go in any direction (or an unknown direction, RN)[38]."

People are free in society and have the same rights and authorities. They even have free will in accepting or rejecting revelation. According to T. Mengüşoğlu, there is no irreligious person. All individuals in society have a positive or negative attitude towards religion. "There are situations where naked reality is not enough for a person to live. Because destructive and devastating reality drives a person to despair. However, the human heart is full of hopes. A person holds on to life with

[34]Revelation. http://tr.wikipedia.org/wiki/Revelation.
[35]See the same website.
[36]Montgomery VV Revelation in the Modern World. t.r. Aydın M. Ankara: Hülbe Publications: No. 3, 1982, p. 198
[37]33 pages. 1973 : Cairo "Comments" made to me, My Son, Abu Sina.
[38]Aslan O. The Holy Quran is the source of tolerance // State and religion. A collection of public opinions. SCWRD of the Republic of Azerbaijan. Baku: March, 2007, pp. 107-111.

these hopes. There is no other way to live. Faith is a fact belonging to the structure of human existence from an anthropological perspective and at the same time, it is a fact without which it is impossible for a person to live. This fact, which carries the life and existence of a person, is a kind of "condition of existence". Because a person who does not believe neither exists nor is it possible to think of him[39]"No divine religion based on revelation has ever forced people to accept it.[40]. Religious symbols and rituals are accepted by society over time and become the traditions and customs of society. For this purpose, it can be argued that religious provisions based on sharia rules such as sin-good, halal-haram, etc. serve a controlling function in society and form the basis of moral norms.[41]. Those who have taken religious and political issues as their business and embellished them with political purposes have benefited greatly over time from this as the only way to subject societies to administrative laws. "The main purpose of sending prophets is to inform people that they can use their right to vote[42]."The most important dimension of human rights is the provision of equality between men and women in society through legal principles.

It is known that the religion of Islam, which emerged in the Arabian Peninsula in the 7th century, at a time when there was no talk of a democratic society, openly advocated the equality of men and women and that there was no principle of superiority of one sex over the other in every area of social life.[43]. The Islamic revelation has defined the rights and responsibilities of women and clearly stated to society that they must be followed. While the Islamic revelation grants equal rights to women and men, it has kept women away from burdens and duties that require heavy work. "According to Islam, what is important is not that women and men have equal rights, but that each is given as much responsibility as they can handle. In other words, in Islam, the granting of rights is done according to the division of duties.... If the rights of women and men are equal, the duties and responsibilities that fall on them must also be equal. This is impossible due to the physical and psychological structure of the sexes[44]" The control of women's rights in Islam can be considered a major social revolution under the conditions of that day. The rights and privileges granted to women during the Age of Ignorance were implemented in a way that did not suit the human figure representing society, with inhuman conditions and characteristics such as cruelty, savagery and perversion. The situation was the same in pre-Islamic religions. Researcher and academic A. Özemra claims that the Jews and Christians of that period also had a share in the shameful situation that the Arabs of the Age of Ignorance fell into regarding women's rights. The researcher and

[39]Montgomery VV Revelation in the Modern World. t.r. Aydın M. Ankara: Hülbe Publications: No. 3, 1982, p. 289

[40]33 pages. 1973 : Cairo "Comments" made to me, My Son, Abu Sina.

[41]Revelation. http://tr.wikipedia.org/wiki/Revelation.

[42]Aslan O. The Holy Quran is the source of tolerance // State and religion. A collection of public opinions. SCWRD of the Republic of Azerbaijan. Baku: March, 2007, p. 107

[43]Time: 23.00 1973: Cairo "Comments" made to me, my son Abu Sina.

[44]Ismayilov G. Equality of women and men in Islam or religious view of the gender problem // State and religion. A collection of public opinions. SCWRD of the Republic of Azerbaijan. Baku: March 2000, p. 119

academic writes: "Among the Jews of that period, women were in a shameful position, they were marked as "unclean" for certain periods of time and for this reason they were even forbidden from cooking. However, among Christians, most popes and church priests saw women as of the same essence as the devil and did not find it appropriate to have any relationship with him or even to speak to him.[45]" However, the point we want to draw attention to here is that the revelation that forms the basis of the new religion is both confirmatory of what came before it and that it eliminates the laws and rules of the previous religion in accordance with the social structure in which the society is located and brings new rights and authorities to it. However, the rights and authorities granted to women by the latest religion, Islam, differ from the legal regulations of today's states in a general and universal nature. In Islam, women's rights and authorities are written on the basis of fixed, unchangeable conditions and characteristics, and it can be said that these conditions and characteristics are directly related to the nature of women and therefore are always valid.

"The religion of Islam, which is based on the Quranic revelation, encompasses all areas of man's material and spiritual life... Because it shows all the ways of goodness and happiness that human nature seeks and saves humanity from all kinds of spiritual illnesses with its healthy spirit. The unchanging, solid and always fresh provisions of Islam completely encompass social areas."[46]In the following example, we will examine again and again to what extent the social value of revelation is an important factor for society. The famous researcher and scholar M. Nabi has examined and explained the issue of the social value of the Quran in terms of solving a problematic issue. We have also applied this example.

We know that alcoholism is a spiritual disease that is considered dangerous to human life. Those who contract this disease, like temporary virus carriers, increase the number of people who join their gangs every year, destroying both the life of society and their own lives. This scourge, known as the "white death" in the global world, has been completely eliminated by those who believe and worship in this religion in Islamic countries. Praying Muslims do not drink alcohol, but they see this as a moral duty for themselves, a "good deed" whose reward will be judged by Allah, and they try to save those who drink from this disease. Therefore, we can accept that Islam has solved this social problem within itself.[47]. However, the solution that Islam brings to this problem is interesting. Researcher and scholar M. Nabi compared the process of prohibiting alcoholism as an important object in terms of social impact of the Quranic revelation with the laws enacted by a developed civilized state like America regarding alcoholism and their results.

Considering that alcohol was very common in Bedouin Arab society at the time when Islam

[45]Özemre AY. Wisdom According to Revelation. (The Importance and Limits of Reason in Islam), 3rd edition, Istanbul: 2006, p.264

[46]Gasimzadeh F. Two facts and Islam. (Islamic traditions in Dede Korkut and Fuzuli). Baku: 1999, p. 120

[47]Revelation. http://tr.wikipedia.org/wiki/Revelation.

emerged and was an area where Arab rich people and merchants earned their living, it should not be forgotten how difficult a process it was to eliminate alcoholism from society.

An example of this can be seen in the context of the painful results of the social policies pursued by the United States in the early 20th century. In 1919, the State Department began to issue a series of laws regarding the public health problem caused by alcoholism, which had become a major problem in the United States. In 1919, the famous "VOLSTEAD" law was passed, which banned alcoholism. Before the law was passed, the government had taken some important measures to ensure that the law remained in effect.

1.All ship ports and sea coasts will be kept under constant surveillance.

2.The country's territory will be taken under control from the air by airplanes, and the country's airspace will be protected.

3.All police forces will be mobilized.

The result, as Mr. Nabi noted, was a complete failure and in December 1933 the VOLSTEAD Act was repealed, removing all restrictions on the sale of alcoholic beverages[48].

The style followed by the Quranic revelation, which applied this problematic issue to society within the framework of Islam and achieved excellent results, arouses great interest in us. First of all, it should be noted that the Quranic revelation has proven in its own style that imposing prohibitions before people have acquired the habit from the very beginning will result in failure. Let's consider the following method:

1. To make people aware that what has become a habit is no longer a good habit and that it is important to stay away from it. With the revelation of this verse, some forward-thinking people had sensed that alcohol would soon be made haram. “O you who have believed, do not approach prayer while you are drunk, lest you distort your words.” [Quran 4:43]

2. A long time had passed. The five daily prayers had almost completely eliminated alcohol from the Muslim lifestyle, and the Muslims had become accustomed to this new lifestyle. The subsequent ban on alcohol would not be difficult for them either. “O you who have believed! Wine, gambling, idols, and divining arrows are an abomination of Satan’s making. They are forbidden to him.” [Quran 5:90]

M. Nabi greatly appreciated the solution to this problem and described it as a perfect system that lasted throughout the 13th century. "The Islamic world managed to stay away from this disaster in the 13th century[49]."

Revelation finds its true expression in the community - in society. Revelation addresses society directly. In this call, the community divides the expressions of revelation into parts and sections. The community investigates and applies the multifaceted aspects of revelation. If the

[48]Hz. M. The Miracle of the Holy Quran. Tr. E. Göze. Ankara: TDV Publications, 1991, pp. 232-233
[49]Hz. M. The Miracle of the Holy Quran. T. E. Göze. Ankara: TDV Publications, 1991, p.230

Quran constitutes the "backbone" of the historical organism of Islam, then revelation presents its activity to society in this exact direction. Revelation is the concrete expression of society.[50]. The attitude of revelation towards society has always been uniform and clear. Since the time of Hz. Muhammad Hz. Ibrahim, the clear attitude of revelation towards society has been changed and distorted by people. As a matter of fact, as we know from historical accounts, the first forms of revelation had the characteristics of a set of laws.

According to our general conclusion, there are three main elements that the Quranic revelation emphasizes and fundamentally destroys. These factors were seen as a threat not only to the existence of the Bedouin Arab society, but also to other neighboring countries into which they were likely to spread, and to the existence of humanity in general. These are;

1.Instigating blood feuds based on blood ties,

2.Burying children alive or killing them in some way because they were born girls.

3.Idols, in the narrow sense, are the worship of something other than Allah and the worship of his name, the emergence of purposeful methods of worship resulting from this and encouraging others to do so through violent or non-violent means.

Before the revelation, the moral structure and social life of the Arabian Peninsula was quite difficult and miserable. Idolatry was widespread here before Islam.[51]. The religion of Islam has eliminated inhuman customs and traditions such as burying girls alive after birth, blood feuds, idolatry, etc. that previously existed in these lands, and has strictly prohibited their implementation in Islamic societies. Renan, the famous researcher and scholar, wrote: "Until this astonishing process that led to the sudden rise of the Arabs, Arabia was considered an integral part of world culture, and there was not even a trace of religion or science here.[52]."

W. Montgomery, who examines the reasons for these radical changes in the historical structure of Islam, thinks that the only reason for these is the religion of Islam.[53]We would like to add on behalf of V. Montgomery that the only reason for these changes can be the religion of Islam. Those who put forward the personality of the Prophet as evidence, disregard the great influence of revelation and ignore the important events that took place in the emergence of all divine religions.

According to the general conclusion we have reached, the enlightening and moral nature of the religion of Islam has yielded positive results when applied to society in every period. Revelation was not a set of ideas calculated according to the benefits and harms of that society at any given time. Revelation has a universality and universality that transcends time and space, far beyond the nature of ideologies, and can also have a positive effect when applied regardless of the characteristics of existing societies. We see the greatest example of this in the Bedouin Arab society

[50]Revelation. http://tr.wikipedia.org/wiki/Revelation.
[51]Tabrizi CS Islamic history. Baku: Al-Huda International Publishing House, 2005, p. 16
[52]Same work, p.20
[53]Montgomery VV Revelation in the Modern World. t.r. Aydın M. Ankara: Hülbe Publications: No. 3, 1982, p. 99

in history; a society with a tribal structure, culture, enlightenment, fond of science and literature, with old economic foundations, and a secular administrative system. That is why the Western researcher T. Carlyle wrote: "God brought the Arabs from darkness to light through Islam. A nation was created from a dormant, dull people and dragged from death to fame, from sleep to awakening, from humiliation to glory, and from weakness to strength. Less than 100 years after the emergence of Islam, Muslims had one foot in India and the other in Spain."[54]. In the meantime, it is useful to touch on another subject. Although the Arab Caliphate that existed in history and the Muslim societies within it, consisting of various tribes and nations, were initially forced to accept this religion, they soon understood the enlightening and moral nature of this religion and joined the general flow of peoples who were oriented towards cultural revival. Addressing the writers who wrote works against Islam and were accused of holding its people together with the sword and force, A. Didat says the following: "If the Muslims had used their military or economic power, there would not have been a single Christian in Spain who could have expelled the Muslims... Islam is still alive in the world today, but the Muslims no longer have the sword."[55]European orientalist Dietrich goes to the heart of the matter and openly addresses Europe and says: "Europe is indebted to the Prophet Muhammad for life.[56]."

One of the important issues regarding the social value of revelation is that the principle of tolerance is at the forefront in divine religions. "We love our religion, our nation, our country, our flag, our ancestors, our relatives and our friends, and we should not forget that we want other people to have the right to live like us. This understanding in the Quran shows that it is a message of human tolerance[57]"When we examine divine religions and especially the Islamic revelation, the point that draws our attention is that revelation does not require people to have a mandatory belief. Researcher and scientist Ö. Aslan clarifies this issue and says: "Tolerance is understood as accepting the nature and character of all living beings, especially humans, as they are, that is, the form and characteristics of their creation, and not intervening in their lifestyles without any concern in this regard.[58]" When we read and carefully examine the holy books of divine religions, we can conclude that those who adopt these religions are not condemned to be isolated from society and dragged into difficulties. The general style of divine revelation always reveals the existence of the feature of encouraging good and forbidding evil.

[54]West-East relations from a perspective. Baku: Teknur, 2005, p. 20
[55]West-East relations from a perspective. Baku: Teknur, 2005, p. 181
[56]The same work, p. 185
[57]Aslan O. The Holy Quran is the source of tolerance // State and religion. A collection of public opinions. SCWRD of the Republic of Azerbaijan. Baku: March, 2007, p. 111.
[58]The same work, p. 107.

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